AN ENQUIRY Into the Measures of SUBMISSION TO THE SUPREAM AUTHORITY:

And of the *Grounds* upon which it may be *Lawful* or necessary for *Subjects*, to defend their *Religion*, *Lives* and *Liberties*.

THis *Enquiry* cannot be Regularly made, but by taking in the first place, a true and full view of the nature of *Civil Society*, and more particularly of the nature of *Supream power*, whether it is lodged in one or more persons?

I. It is certain, that the *Law of Nature* has put no difference nor subordination among Men, except it be that of *Children* to *Parents*, or of *Wives* to their *Husbands*; so that with Relation to the Law of Nature, all Men are born free: and this Liberty must still be supposed entire, unless so far as it is limited by Contracts, Provisions and Laws. For a Man can either bind himself to be a Servant, or sell himself to be a Slave, by which he becomes in the power of another, only so far as it was provided by the Contract: since all that Liberty which was not expressly given away, remains still entire: so that the plea for Liberty always proves it self, unless it appears that is is given up or limited by any special agreement.

II. It is no less certain, that as the light of nature has planted in all men a natural principle of the love of Life, and of a desire to preserve it; so the common principles of all religion agree in this, that God having set us in this World, we are bound to preserve that being, which he has given us, by all just and lawful ways. Now this duty of Self-preservation, is exerted in Instances of two sorts; the one are, in the resisting of Violent Aggressors; the other are the taking of just revenges of those, who have invaded us so secretly, that we could not prevent them, and so Violently that we could not resist them: in which cases the principle of self-preservation warrants us, both to recover what is our own, with just damages, and also to put such unjust persons out of a Capacity of doing the like Injuries any more, either to our selves, or to any others. Now in these instances of self-preservation, this difference is to be observed; that the first cannot be limited, by any slow forms, since a pressing danger requires a vigorous repulse; and cannot admit of delays; whereas the second, of taking revenges, or reparations, is not of such hast, but that it may be brought under rules and forms.

III. The true and Original Notion of *Civil Society* and *Government* is, that it is a Compromise made by such a body of Men, by which they resign up the right of demanding repara-

reparations, either in the way of Juſtice, againſt one another, or in the way of War, againſt their neighbours; to ſuch a ſingle perſon, or to ſuch a body of Men as they think fit to truſt with this. And in the management of this *Civil Society*, great diſtinction is to be made; between the power of making Laws for the Regulating the Conduct of it, and the power of Executing thoſe Laws: The *Supream Authority* muſt ſtill be ſuppoſed to be lodged with thoſe who have the *Legiſlative Power* reſerved to them; but not with thoſe who have only the *Executive*; which is plainly a *Truſt*, when it is ſeparated from the *Legiſlative* Power; and all *Truſts*, by their nature import, that thoſe to whom they are given, are accountable, even though that it ſhould not be expreſly ſpecified in the words of the *Truſt* it ſelf.

IV. It cannot be ſuppoſed, by the principles of Natural Religion, that God has Authoriſed any one *Form of Government*, any other way than as the general Rules of Order, and of Juſtice, oblige all Men not to ſubvert Conſtitutions, nor diſturb the peace of Mankind, or invade thoſe Rights with which the Law may have veſted ſome perſons; for it is certain, that as private Contracts lodge or tranſlate private Rights; ſo the *Publick Laws* can likewiſe lodge ſuch Rights, Prerogatives and Revenues, in thoſe, under whoſe Protection they put themſelves, and in ſuch a manner that they may come to have as good a Title to theſe, as any private Perſon can have to his Property: ſo that it becomes an Act of high Injuſtice and Violence, to Invade theſe: which is ſo far a greater ſin than any ſuch actions would be, againſt a private Perſon, as the publick Peace and Order is preferrable to all private Conſiderations whatſoever. So that in truth, the principles of *Natural Religion*, give thoſe that are in Authority, no power at all, but they do only ſecure them in the poſſeſſion of that which is theirs by Law. And as no Conſiderations of Religion can bind me to pay another more than I indeed owe him, but do only bind me more ſtrictly to pay what I owe; ſo the Conſiderations of Religion do indeed bring *Subjects* under ſtricter Obligations, to pay all due Allegiance and Submiſſion to their *Princes*, but they do not at all extend that Allegiance further than the Law carries it. And though a Man has no divine right to his property, but has acquired it by human means, ſuch as ſucceſſion, or induſtry, yet he has a ſecurity for the enjoyment of it, from a Divine right; ſo though *Princes* have no immediate warrants from Heaven, either for their Original Titles, or for the extent of them, yet they are ſecured in the poſſeſſion of them by the Principles and Rules of *Natural Religion*.

V. It is to be Conſidered, that as a private perſon, can bind himſelf to another Mans ſervice, by different degrees, either as an Ordinary ſervant for wages, or as one appropriat for a longer time as an Apprentice, or by a total giving himſelf up to another, as in the caſe of Slavery: in all which caſes the General name of *Maſter* may be equally uſed, yet the degrees of his power, are to be judged by the nature of the Contract; ſo likewiſe bodies of Men can give themſelves up in different degrees, to the Conduct of others: and therefore though all thoſe may carry the ſame name of *King*, yet every ones power is to be taken from the meaſures of that Authority which is lodged in him, and not from any general Speculations founded on ſome Equivocal terms, ſuch as *King*, *Sovereign*, or *Supream*.

VI. It is certain, that God, as the Creator and Governour of the World, may ſet up whom he will, to rule over other men: But this declaration of his will, muſt be made evident by Prophets, or other Extraordinary Men ſent of him, who have ſome manifeſt proofs of the Divine Authority that is committed to them, on ſuch occaſions, and upon ſuch perſons declaring the will of God, in favour of any others, that Declaration is to be ſubmitted to, and obeyed. But this pretence of a divine Delegation, can be carried no further than to thoſe who are thus expreſly marked out, and is unjuſtly claimed by thoſe who can prove no ſuch Declaration to have been ever made in favour of them, or their families. Nor does it appear reaſonable

reaſonable to conclude from their being in poſſeſſion, that it is the will of God that it ſhould be ſo, this juſtifies all Uſurpers when they are ſucceſsful.

VII. The meaſures of *Power*, and by conſequence of *Obedience*, muſt be taken from the expreſs Laws of any State, or body of Men, from the Oaths that they ſwear, or from Immemorial Preſcription, and a long Poſſeſſion, which both give a Title, and in a long tract of time make a bad one become good, ſince Preſcription when it paſſes the memory of Man, and is not diſputed by any other Pretender, gives by the common ſenſe of all Men a juſt and good Title: ſo upon the whole matter, the degrees of all Civil Authority, are to be taken either from expreſs Laws, immemorial Cuſtoms, or from particular Oaths, which the Subjects ſwear to their Princes: this being ſtill to be laid down for a Principle, that in all the diſputes between *Power* and *Liberty*, *Power* muſt always be proved, but *Liberty* proves it ſelf; the one being founded only upon poſitive Law, and the other upon the Law of Nature.

VIII. If from the general Principles of Human Society, and Natural Religion, we carry this matter to be examined by the Scriptures, it is clear that all the paſſages that are in the *Old Teſtament*, are not to be made uſe of in this matter, of neither ſide. For as the Land of *Canaan*, was given to the *Jews* by an immediate grant from Heaven, ſo God reſerved ſtill this to himſelf, and to the Declarations that he ſhould make from time to time, either by his Prophets, or by the Anſwers that came from the Cloud of Glory that was between the Cherubims, to ſet up Judges or Kings over them, and to pull them down again as he thought fit. Here was an expreſs Delegation made by God, and therefore all that was done in that Diſpenſation, either for or againſt Princes, is not to be made uſe of in any other State, that is founded on another bottom and Conſtitution, and all the expreſſions in the *Old Teſtament* relating to *Kings*, ſince they belong to perſons that were immediately deſigned by God, are without any ſort of reaſon applied to thoſe, who can pretend to no ſuch deſignation, neither for themſelves nor for their Anceſtors.

IX. As for the *New Teſtament*, it is plain, that there are no rules given in it, neither for *the forms of Government* in general, nor for the degrees of any one form in particular, but the general Rules of Juſtice, Order and Peace, being eſtabliſhed in it upon higher motives, and more binding conſiderations, than ever they were in any other Religion whatſoever, we are moſt ſtrictly bound by it, to obſerve the Conſtitution in which we are; and it is plain, that the Rules ſet us in the Goſpel, can be carried no further. It is indeed clear from the *New Teſtament*, that the *Chriſtian Religion* as ſuch, gives us no grounds to defend or propagate it by force. It is a Doctrine of the Croſs, and of Faith, and Patience under it: and if by the order of Divine Providence, and of any Conſtitution of Government, under which we are born, we are brought under ſufferings, for our profeſſing of it, we may indeed retire and fly out of any ſuch Country, if we can; but if that is denied us, we muſt then according to this Religion, ſubmit to thoſe ſufferings under which we may be brought, conſidering that God will be glorified by us in ſo doing, and that he will both ſupport us under our ſufferings, and gloriouſly reward us for them.

This was the ſtate of the *Chriſtian Religion*, during the three firſt *Centuries*, under Heathen *Emperors*, and a Conſtitution in which *Paganiſm* was eſtabliſhed by Law. But if by the Laws of any Government, the *Chriſtian Religion*, or any form of it, is become a part of the Subjects *Property*, it then falls under another conſideration, not as it is a *Religion*, but as it is become one of the principal rights of the *Subjects*, to believe and profeſs it: and then we muſt judge of the Invaſions made on that, as we do of any other Invaſion, that is made on our other *Rights*.

X. All the paſſages in the *New Teſtament*

that relate to *Civil Government*, are to be Expounded as they were truly meant, in oppoſition to that falſe Notion of the *Jews*, who believed themſelves to be ſo immediately under the Divine Authority, that they could not become the Subjects of any other Power; particularly of one that was not of their Nation, or of their Religion: therefore they thought, they could not be under the *Roman* Yoke, nor bound to pay Tribute to *Ceſar*, but judged that they were only ſubject out of *fear*, by reaſon of the force that lay on them, but not *for Conſcience ſake*: and ſo in all their diſperſion, both at *Rome* and elſewhere, they thought they were *Gods Freemen*, and made uſe of this pretended *liberty as a cloak of maliciouſneſs*. In oppoſition to all which, ſince in a courſe of many years, they had asked the protection of the *Roman* Yoke, and were come under their Authority, our Saviour ordered them to continue in that, by his ſaying, *Render to Ceſar that which is Ceſars*; and both St. *Paul* in his Epiſtle to the *Romans*, and St. *Peter* in his General *Epiſtle*, have very poſitively condemned that pernicious maxim; but without any formal Declarations made of the Rules or Meaſures of *Government*. And ſince both the *People* and *Senate* of *Rome* had acknowledged the power that *Auguſtus* had indeed violently Uſurped, it became Legal when it was thus ſubmitted to, and confirmed both by the *Senate* and *People*: and it was eſtabliſhed in his Family by a long Preſcription, when thoſe *Epiſtles* were writ: ſo that upon the whole matter, all that is in the *New Teſtament* upon this ſubject, imports no more, but that *all Chriſtians* are bound to acquieſce in the *Government*, and ſubmit to it, according to the Conſtitution that is ſettled by *Law*.

XI. We are then at laſt brought to the Conſtitution of our *Engliſh Government*: ſo that no General Conſiderations from ſpeculations about *Sovereign Power*, nor from any paſſages either of the *Old* and *New Teſtament*, ought to determin us in this matter; which muſt be fixed from the Laws and Regulations that have been made among us. It is then certain, that with Relation to the *Executive* part of the Government, the *Law* has lodged that ſingly in the *King*; ſo that the whole Adminiſtration of it is in him: but the *Legiſlative Power* is lodged between the *King* and the Two Houſes of *Parliament*; ſo that the power of making and repealing *Laws*, is not ſingly in the *King*, but only ſo far as the *Two Houſes* concur with him. It is alſo clear, that the *King* has ſuch a determined extent of Prerogative, beyond which he has no Authority: as for inſtance, if he levies mony of his people, without a Law impowring him to it, he goes beyond the limits of his Power, and asks that to which he has no right: ſo that there lies no obligation on the Subject to grant it: and if any in his Name uſe Violence for the obtaining it, they are to be looked on as ſo many Robbers, that Invade our Property, and they being Violent aggreſſours, the Principle of ſelf-preſervation ſeems here to take place, and to warrant as Violent a reſiſtance.

XII. There is nothing more evident, than that *England* is a free Nation, that has its *Liberties* and *Properties* reſerved to it, by many poſitive and expreſs *Laws*: if then we have a right to our *Property*, we muſt likewiſe be ſuppoſed to have a right to preſerve it: for thoſe Rights are by the Law ſecured againſt the Invaſions of the Prerogative, and by conſequence we muſt have a right to preſerve them againſt thoſe Invaſions. It is alſo evidently declared by our *Law*, that all Orders and Warrants, that are iſſued out in oppoſition to them, are null of themſelves; and by conſequence, any that pretend to have Commiſſions from the *King*, for thoſe ends, are to be conſidered as if they had none at all: ſince thoſe Commiſſions being void of themſelves, are indeed no Commiſſions in the Conſtruction of the *Law*; and therefore thoſe who act in vertue of them, are ſtill to be conſidered, as private perſons who come to invade and diſturb us. It is alſo to be obſerved, that there are ſome Points that are juſtly diſputable and doubtful, and others that are ſo manifeſt, that it is plain that

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any Objections that can be made to them, are rather forced pretences, than ſo much as plauſible colours. It is true, if the Caſe is doubtful, the Intereſt of the Publick Peace and Order, ought to carry it; but the Caſe is quite different when the Invaſions that are made upon *Liberty* and *Property*, are plain and viſible to all that conſider them.

XIII. The main and great difficulty here, is, that tho our Government does indeed aſſert the *Liberty of the Subject*, yet there are many expreſs *Laws* made, that lodge the *Militia* ſingly in the *King*, that make it plainly unlawful upon any pretence whatſoever to take Armes againſt the King, or any Commiſſioned by him: And theſe *Laws* have been put in the form of an *Oath*, which all that have born any Employment either in Church or State have ſworn; and therefore thoſe Laws, for the aſſuring our *Liberties*, do indeed bind the *Kings* Conſcience, and may affect his Miniſters; yet ſince it is a Maxim of our Law, that the *King can do no wrong*, theſe cannot be carried ſo far as to juſtifie our taking Armes againſt him, be the tranſgreſſions of Law ever ſo many and ſo manifeſt: And ſince this has been the conſtant *Doctrine* of the *Church of England*, it will be a very heavy Imputation on us, if it appears, that tho we held thoſe Opinions, as long as the Court and the Crown have favoured us, yet as ſoon as the Court turns againſt us, we change our principles.

XIV. Here is the true Difficulty of this whole Matter, and therefore it ought to be exactly conſidered: *Firſt*, All general Words, how large ſoever, are ſtill ſuppoſed to have a tacit exception, and reſerve in them, if the Matter ſeems to require it. Children are commanded to obey their Parents in *all things*: Wives are declared by the Scripture, to be ſubject to their Husbands *in all things, as the Church is unto Chriſt*: And yet how comprehenſive ſoever theſe words may ſeem to be, there is ſtill a reſerve to be underſtood in them; and tho by our Form of Marriage, the Parties ſwear to one another *till Death them do part*, yet few doubt but that this Bond is diſſolved by Adultery, tho it is not named; for odious things ought not to be ſuſpected, and therefore not named upon ſuch occaſions: But when they fall out, they carry ſtill their own force with them. 2. When there ſeems to be a Contradiction between two Articles in the Conſtitution, we ought to examin which of the two is the moſt Evident, and the moſt Important, and ſo we ought to fix upon it, and then we muſt give ſuch an accommodating ſenſe to that which ſeems to contradict it, that ſo we may reconcile thoſe together. Here then are two ſeeming Contradictions in our Conſtitution: The one is the *Publick Liberty* of the Nation; the other is the Renouncing of all *Reſiſtance*, in caſe that were invaded. It is plain, that our *Liberty* is only a thing that we enjoy at the *Kings* Diſcretion, and during his Pleaſure, if the other againſt all Reſiſtance is to be underſtood according to the utmoſt extent of the Words. Therefore ſince the chief Deſign of our whole Law, and of all the ſeveral Rules of our Conſtitution, is to ſecure and maintain our *Liberty*, we ought to lay that down for a Concluſion, that it is both the moſt plain and the moſt Important of the two: And therefore the other Article againſt *Reſiſtance* ought to be ſo ſoftned, as that it do not deſtroy this. 3. Since it is by a Law that *Reſiſtance* is condemned, we ought to underſtand it in ſuch a ſenſe as that it does not deſtroy all other Laws: And therefore the intent of this *Law*, muſt only relate to the *Executive Power*, which is in the *King*, and not to the *Legiſlative*, in which we cannot ſuppoſe that our Legiſlators, who made that Law, intended to give up that, which we plainly ſee they reſolved ſtill to preſerve entire, according to the Ancient Conſtitution. So then, the not reſiſting the *King*, can only be applied to the *Executive Power*, that ſo upon no pretence of ill Adminiſtations in the Execution of the Law, it ſhould be lawful to reſiſt him; but this cannot with any reaſon be extended to an Invaſion of the *Legiſlative Power*, or to a total *Subverſion of the Government*. For it being plain, that the *Law* did not deſign to lodge that Power in the *King*, it is alſo plain, that it did not intend to ſecure him in it, in caſe he ſhould ſet about it.

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4. The Law mentioning the *King*, or those *Commissionated* by him, shews plainly, that it only designed to secure the *King* in the Executive Power: for the word *Commission* necessarily imports this, since if it is not according to *Law*, it is no *Commission*; and by Consequence, those who act in vertue of it, are not Commissionated by the *King* in the Sense of the *Law*. The *King* likewise Imports a Prince clothed by *Law* with the Regal Prerogative; but if he goes to *Subvert* the whole Foundation of the Government, he *Subverts* that by which he himself has his Power, and by consequence he annuls his own Power; and then he ceases to be *King*, having endeavoured to destroy that, upon which his own Authority is founded.

XV. It is acknowledged by the greatest Assertors of Monarchical Power, that in some Cases a *King* may fall from his Power, and in other Cases that he may fall from the Exercise of it. His Deserting his People, his going about to enslave, or sell them to any other, or a furious going about to destroy them, are in the opinion of the most Monarchical Lawyers, such Abuses, that they naturally divest those that are guilty of them, of their whole Authority. *Infancy* or *Phrenzy* do also put them under the Guardianship of others. All the Crowned Heads of *Europe* have, at least secretly, approved of the putting the late *King of Portugal* under a Guardianship, and the keeping him still Prisoner for a few Acts of Rage, that had been fatal to a very few Persons: And even our *Court* gave the first countenance to it, tho of all others the *late King* had the most reason to have done it at least last of all; since it justified a younger Brother's supplanting the Elder; yet the evidence of the thing carried it even against Interest. Therefore if a *King* goes about to subvert the Government, and to overturn the whole Constitution, he by this must be supposed either to fall from his Power, or at least from the Exercise of it, so far as that he ought to be put under Guardians; and according to the Case of *Portugal*, the next *Heir* falls naturally to be the *Guardian*.

XVI. The next thing to be considered, is to see in Fact whether the Foundations of *this Government* have been struck at, and whether those Errors, that have been perhaps committed, are only such Maleversations, as ought to be imputed only to Human Frailty, and to the Ignorance, Inadvertencies, or Passions to which all Princes may be subject, as well as other men. But this will best appear if we consider what are the Fundamental Points of our *Government*, and the chief Securities that we have for our *Liberties*.

The Authority of the *Law* is indeed all in one word, so that if the *King* pretends to a Power to *Dispence* with *Laws*, there is nothing left, upon which the *Subject* can depend; and yet as if *Dispensing Power* were not enough, if *Laws* are wholly suspended for all time coming, this is plainly a repealing of them, when likewise the men, in whose hands the Administration of Justice is put by Law, such as *Judges* and *Sheriffs*, are allowed to tread all Laws under foot, even those that Infer an Incapacity on themselves if they violate them; this is such a breaking of the whole Constitution, that we can no more have the Administration of Justice, so that it is really a *Dissolution* of the *Government*; since all Tryals, Sentences, and the Executions of them, are become so many unlawful Acts, that are null and void of themselves.

The next thing in our *Constitution*, which secures to us our *Laws* and *Liberties*, is a *free* and *Lawful Parliament*. Now not to mention the breach of the *Law* of *Triennial Parliaments*, it being above three years since we had a Session that enacted any Law; Methods have been taken, and are daily a taking, that render this Impossible. *Parliaments* ought to be chosen with an entire Liberty, and without either Force or Preingagements: whereas if all men are required beforehand to enter into *Engagements* how they will *Vote* if they are chosen themselves, or how they will give their Voices in the Electing of others? This is plainly such a preparation to a *Parliament*, as would indeed make it no *Parliament*, but a *Cabal*, if one were chosen, after all that Corruption of Persons, who had preingaged

ingaged themſelves; and after the Threatning and Turning out of all perſons out of Imployments who had refuſed to do it; and if there are ſuch daily Regulations made in the *Towns*, that it is plain thoſe who manage them intend at laſt to put ſuch a number of men in the *Corporations* as will certainly chuſe the perſons who are recommended to them. But above all, if there are ſuch a number of *Sheriffs* and *Mayors* made, over *England*, by whom the Elections muſt be conducted and returned, who are now under an Incapacity by Law, and ſo are no Legal Officers, and by conſequence thoſe Elections that paſs under their Authority are null and void: If, I ſay, it is clear that things are brought to this, then the *Government* is diſſolved, becauſe it is impoſſible to have a *Free and Legal Parliament* in this ſtate of things. If then both the Authority of the *Law*, and the Conſtitution of the *Parliament* are ſtruck at and diſſolved, here is a plain Subverſion of the whole Government. But if we enter next into the particular Branches of the *Government*, we will find the like Diſorder among them all.

The *Proteſtant Religion*, and the *Church of England*, make a great Article of our Government, the latter being ſecured not only of old by *Magna Charta*, but by many ſpecial *Laws* made of late; and there are particular Laws made in K. *Charles* the Firſt, and the late *King*'s time, ſecuring them from all *Commiſſions* that the *King* can raiſe for Judging or Cenſuring them: if then in oppoſition to this, a *Court* ſo condemned is erected, which proceeds to Judge and Cenſure the *Clergy*, and even to diſſeiſe them of their *Freeholds*, without ſo much as the form of a Tryal, tho this is the moſt indiſpenſable *Law* of all thoſe that ſecures the Property of *England*; and if the *King* pretends that he can require the *Clergy* to publiſh all his Arbitrary *Declarations*, and in particular one that ſtrikes at their whole ſettlement, and has ordered Proceſs to be begun againſt all that diſobey'd this illegal warrant, and has treated ſo great a number of the *Biſhops* as Criminals, only for repreſenting to him the reaſons of their not obeying him; if likewiſe the *King* is not ſatisfied to profeſs his own *Religion* openly, tho even that is contrary to *Law*, but has ſent *Ambaſſadors* to *Rome*, and received *Nuntio*'s from thence, which is plainly *Treaſon* by Law; if likewiſe many *Popiſh Churches* and *Chappels* have been publickly opened; if ſeveral *Colledges* of *Jeſuits* have been ſet up in divers parts of the Nation, and *one* of the *Order* has been made a *Privy Counſellor*, and a principal *Miniſter* of *State*; and if *Papiſts*, and even thoſe who turn to that Religion, tho declared Traitors by Law, are brought into all the chief Imployments, both *Military* and *Civil*; then it is plain, That all the Rights of the *Church of England*, and the whole eſtabliſhment of the *Proteſtant Religion* are ſtruck at, and deſigned to be overturned; ſince all theſe things, as they are notoriouſly Illegal, ſo they evidently demonſtrate, That the great deſign of them all, is the rooting out of this *Peſtilent Hereſie*, in their ſtile, I mean the *Proteſtant Religion*.

In the next place, If in the whole courſe of Juſtice, it is viſible, that there is a conſtant practiſing upon the *Judges*, that they are turned out upon their varying from the Intentions of the *Court*, and if men of no Reputation nor Abilities are put in their places; if an *Army* is kept up in time of peace, and men who withdraw from that illegal Service are hanged up as Criminals, without any colour of Law, which by conſequence are ſo many Murders; and if the Souldiery are connived at and encouraged in the moſt enormous Crimes, that ſo they may be thereby prepared to commit greater ones, and from ſingle rapes and murders proceed to a rape upon all our Liberties and a deſtruction of the Nation: if, I ſay, all theſe things are true in fact, then it is plain, that there is ſuch a diſſolution of the *Government* made, that there is not any one part of it left ſound and entire: and if all theſe things are done now, it is eaſie to imagine what may be expected, when *Arbitrary Power* that ſpares no man, and *Popery* that ſpares no Heretick, are finally eſtabliſhed: Then we may look for nothing but Gabelles, Tailles, Impoſitions, Benevolences, and all ſorts of Illegal *Taxes*, as from the other we may expect

pect Burnings, Maſſacres, and Inquiſitions. In what is doing in *Scotland* we may gather what is to be expected in *England*; where if the King has over and over again declared, that he is veſted with an *Abſolute Power*, to which all are bound to *obey without reſerve*, and has upon that annulled a'moſt all the *Acts* of *Parliament* that paſſed in K. *James* the I. minority, tho they were ratified by himſelf when he came to be of Age, and were confirmed by all the ſubſequent Kings, not excepting the preſent. We muſt then conclude from thence, what is reſolved on here in *England*, and what will be put in execution as ſoon as it is thought that the Times can bear it. When likewiſe the whole Settlement of *Ireland* is ſhaken, and the Army that was raiſed, and is maintained by Taxes, that were given for an Army of *Engliſh Proteſtants*, to ſecure them from a new *Maſſacre* by the *Iriſh Papiſts*, is now all filled with *Iriſh Papiſts*, as well as almoſt all the other Imployments; it is plain, That not only all the *Britiſh Proteſtants* inhabiting that Iſland, are in daily danger of being butchered a ſecond time, but that the *Crown* of *England* is in danger of loſing that Iſland, it being now put wholly into the hands and power of the Native *Iriſh*, who as they formerly offered themſelves up ſometimes to the Crown of *Spain*, ſometimes to the *Pope*, and once to the Duke of *Lorrain*, ſo are they perhaps at this preſent treating with another *Court* for the Sale and Surrender of the *Iſland*, and for the Maſſacre of the *Engliſh* in it.

If thus all the ſeveral Branches of our Conſtitution are diſſolved, it might be at leaſt expected, that one part ſhould be left entire, and that is the *Regal Dignity*; and yet even that is proſtituted, when we ſee a *young Child* put in the reverſion of it, and pretended to be the *Prince* of *Wales*; concerning whoſe being born of the *Queen*, there appear to be not only no certain proofs, but there are all the preſumptions that can poſſibly be imagined to the contrary. No proofs were ever given either to the *Princeſs of Denmark*, or to any other *Proteſtant Ladies*, in whom we ought to repoſe any Confidence that the *Queen* was ever with Child; that whole matter being managed with ſo much myſteriouſneſs, that there were violent and publick Suſpitions of it before the Birth. But the whole Contrivance of the Birth, the ſending away the *Princeſs of Denmark*, the ſudden ſhortning of the *Reckoning*, the *Queens* ſudden going to S. *James's*, her no leſs ſudden pretended *delivery*; the hurrying the *Child* into another Room, without ſhewing it to thoſe preſent, and without their hearing it cry; and the myſterious conduct of all ſince that time; no ſatisfaction being given to the *Princeſs of Denmark* upon her Return from the *Bath*, nor to any other *Proteſtant Ladies*, of the *Queen's* having been really brought to bed. Theſe are all ſuch evident Indications of a baſe Impoſture, in this matter, that as the *Nation* has the juſteſt reaſon in the world to doubt of it, ſo they have all poſſible reaſon to be at no quiet till they ſee a *Legal* and *Free Parliament* aſſembled, which may impartially, and without either Fear or Corruption, examine that whole matter.

If all theſe matters are true in fact, then I ſuppoſe no man will doubt, that the whole Foundations of this *Government*, and all the moſt ſacred parts of it, are overturned. And as to the truth of all theſe Suppoſitions, that is left to every *Engliſhman's* Judgment and Senſe.

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